

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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Have I Done My Best for Jesus?

I wonder, have I giv'n my best to Jesus
Who died upon the cruel tree?
To think of His great sacrifice at Calv'ry,
I know my Lord expects the best from me.

How many are the lost that I have lifted?
How many are the chained I've helped to free?
I wonder, have I done my best for Jesus,
When He has done so much for me?

The hours that I have wasted are so many,
The hours I've spent for Christ so few.
Because of all my lack of love for Jesus,
I wonder if His heart is breaking too?

I wonder have I cared enough for others,
Or have I let them die alone?
I might have helped a wand'r'er to the Saviour;
The seed of precious Life I might have sown.

No longer will I stay within the valley,
I'll climb to mountain heights above;
The world is dying now for want of someone
To tell them of the Saviour's matchless love.

—Ensign Edwin Young.

Why Prayer Is Not Answered

By Rev. Len. G. Broughton, D.D.

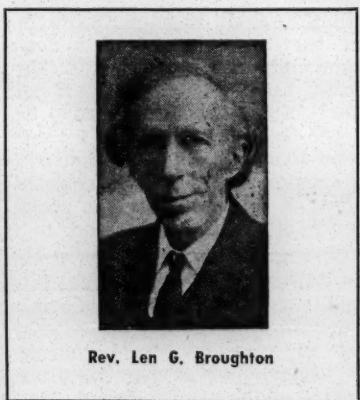
"Ye ask, and receive not, because ye ask amiss . . ."
—Jas. 4:3.

It has always been very striking to me when studying the life of Jesus, that however busy He was, He was never too busy to pray. However closely he was beset by problems and difficulties, however great might be the press about Him, He never let the opportunity slip by to teach by example and precept the importance of prayer. I think He often left the great crowd and prayed by Himself because He wanted to teach that prayer was more important than anything else.

Just before He preached the Sermon on the Mount He spent the whole night in prayer. It was a great responsibility. It was to be His inaugural address, the announcement of His platform. He would not enter upon such an important and responsible position without spending much time in prayer. You will remember He did the same thing just before the selection of the twelve. Jesus realized what an important matter that was. And yet those of us who would not lay claim even to the right to unloose the shoes on the feet of our Lord would dare enter upon the most responsible positions in life without stopping to spend one hour—much less a whole night—in prayer.

Jesus taught His disciples this one thing, that is, how to pray. We imagine preaching is the most important thing in the Christian service. You would have thought that Jesus would only teach the disciples how to preach.

But they went to Him and asked Him to teach them how to pray, and forthwith He did so. Jesus knew so much better than we can ever know that if one masters the secret of prayer, one knows the secret of everything in the spiritual life. If one gets hold of the key of prayer, he has the means to unlock the storehouse of God; and by turning it, he may



Rev. Len G. Broughton

walk in and help himself. Oh, that men today knew how to pray! Oh, that our churches and our missions knew how to talk to God! I fancy, if we did, we should have a much easier time in managing church affairs. I agree with Mr. Moody that the world has yet to see the man that knows how to talk to God.

One day a splendid woman came to me in my church and said:—

"Pastor, I have prayed for one thing for a number of years, and have never got the slightest indication of an answer; yet I know this thing I am praying for is according to the will of God. Why is it I have had no encouragement?"

I said, "I don't know." I began to study the matter. Why has God kept silent? Is it treading on too sacred ground to ask God why He does not do a thing? I do not think it is, if we ask it in the right spirit. He is held up to us in the Scriptures as a Father, and I know full well that I do not feel angered or out of patience with my boy when he comes to me and asks me the reason for this or that. I love to have him do it, knowing it is the only

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DRINK

The Damning Sin of America

By Rev. Luzene Lamerson

Pastor, West Side Baptist Church, West Palm Beach, Florida

(Sermon delivered over radio station WJNO "Words of Life" broadcast.)

What is the damning sin of America? It is not communism, although no one can accuse me of being a friend to that bunch of buzzards. The sin that is ruining more homes, killing more people, digging more graves, throwing more little children on the mercy of the world, corrupting more law enforcement officers, is the sin of strong drink.

I can hear some old backslidden church member or some bloated-up beer drinker say, Preacher, why don't you mind your own business? I will tell you something, I am minding my business; for me to remain silent would be a sin. It would be a sin because I have convictions about this matter. The watchman on the wall must cry out the warning or become guilty of the blood of others. The Bible declares, "To him that knoweth to do good, and doeth it not, to him it is a sin." I believe the time has come for all who are opposed to this evil to unite together and arouse themselves and launch an all-out attack on the liquor traffic.

The Bible Condemns Drinking in Strongest Language

I have convictions about this matter because the Bible teaches me that it is wrong. In Leviticus 10:9 we read, "Do not drink wine nor strong drink . . . lest ye die." Proverbs 20:1 says, "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." Proverbs 23:21 declares, ". . . the drunkard . . . shall come to poverty," and again in Proverbs 23:29-35 we read, "Who hath woe? who hath sorrow? who hath contentions? who hath babblings? who hath wounds with out cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon

the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At last it biteth like a serpent, and stingeth like an adder."

The prophet Isaiah said, "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink" (Isa. 5:11, 22). But there is one statement found in I Corinthians 6:9, 10 that should settle the matter for all Christians: "Be not deceived; neither . . . drunkards . . . shall inherit the kingdom of God." I could quote many other Scriptures that condemn strong drink, but these should be sufficient. And so, as long as God gives me breath I am going to cry out against this hellish business.

Strong drink is the sin that is damning America today. It is the damning sin because it kills count-

less thousands of innocent people. It kills on our highways. Read your newspapers, and day after day you will find the same story—multitudes of people killed because of drunken drivers. And because the liquor traffic has succeeded in corrupting our courts, many times these drunken drivers are permitted to go free.

Courts Encourage Drinking by Light Punishment

Let me tell you something that happened here in our own city a few months ago. Also let me say that I am not using this because it happened to be a colored man. I have nothing but love in my heart for the colored people. But all people whether they are white or colored ought to be punished for breaking the law. I quote from an issue of the local newspaper, *The Palm Beach Post*: "Harry C. Hunter, negro of this city, was placed on probation for five years Tuesday morning by Criminal Judge E. G. Newell for a conviction recently of manslaughter and leaving the scene of an accident in the May 9th death of Charles

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Sowing and Reaping

By Evangelist John R. Rice

(Radio sermon as preached on several stations, stenographically reported for THE SWORD OF THE LORD.)

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Rom. 6:23.

Here we will find not only the truth of the condemnation of sin and the ruin of sin but the truth of the wonderful offer of mercy that God gives. The whole Gospel is here. Repentance is here. Faith is here. Law is here. Grace is here. Sin is here. Salvation is here. Memorize it—"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

Remember that here we have the divine law of sowing and reaping. God has certain laws that are inexorable. There is the law of gravity; it always works. There is the law that the sun rises in the east and it sets in the west. This earth turns upon its axis. There is seed time and harvest.

There are certain inexorable laws. Water runs downhill. Two and two make four. Well, now, there's a law like that—a law of sowing and reaping, and it is taught throughout the Bible and it is always found in its working in human lives and in this world.

Those Who Give Reap According to Their Sowing

The first thing I want you to notice about this divine law of sowing and reaping is that it is

true about giving, according to the Bible. This is an interesting and lovely thing. God has this law for good things, you see, as well as bad. The Scripture says in Galatians 6:7, 8, ". . . whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Then the Scripture continues, ". . . let us not be weary in well doing: for in due season we shall reap, if we faint not." There is a reaping of well-doing. Here is a divine law that works in good things and there is a reward for good, a divinely good reaping for righteousness.

That is clear first, I would say, in giving. In the third chapter of Malachi the Scripture says, "Bring ye all the tithes into the storehouse . . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." I know that is given to the Jews, but it states a divine law. It is restated to Gentiles and restated in the New Testament.

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Rev. Luzene Lamerson

INCIDENTS and Illustrations



By
Evangelist Robert L. Sumner
Contributing Editor

Sudden Destruction

Even God's patience eventually wears out with sinners who repeatedly harden their hearts in rebellion against Christ and His Word. A forceful illustration of this truth took place some time ago in a Winston-Salem, North Carolina service station where a friend of mine was working. One day a man came in to pick up an automobile his wife had left to get serviced and there had been a misunderstanding about when the car was to be ready. He demanded to see the manager, and my friend explained that the boss had gone out to lunch but, if he was willing to wait, would be back soon.

The attendant, a fine Christian layman by the name of James Inman, returned to his work lubricating an automobile he had on the rack and the distraught customer followed him into the lube room, cursing violently. Inman politely but firmly told him he would have to stop using that type language at the station. When the man continued to speak out of the cesspool of his heart, a third man—owner of the car being lubricated—spoke out to remind the wicked blasphemer he was making some mighty strong statements. This only served to enrage the man still more and he punctuated his violent profanity with the boast that he was man enough to back up everything he said.

At that point my friend was about to tell him he would have to leave the station, before he could get the words out of his mouth, the man suddenly slumped over to the floor dead. It was the time for his unbreakable appointment with the One who said, "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain" (Exod. 20:7).

One cannot help being reminded of the Scripture: "He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Prov. 29:1), and the Lord's statement of Genesis 6:3, "My spirit shall not always strive with man..."

"THE HISTORY OF ALL THE GREAT CHARACTERS OF THE BIBLE IS SUMMED UP IN THIS ONE SENTENCE: 'THEY ACQUAINTED THEMSELVES WITH GOD AND ACQUIESCED

Liquor Advertising Should Be Prohibited

By C. Aubrey Hearn

For several sessions of Congress bills have been introduced in both houses which would make liquor advertising unlawful in interstate commerce. While these bills have not passed, the public hearings upon them have created much interest in the subject. Those who testified on behalf of the bills made excellent arguments which may be summarized as follows:

1. The commercial expansion of the liquor business is not in the public interest. Liquor is no or-

dinary commodity. It is so dangerous that its sale is permitted only under special license, with many restrictions. Any increase in the drinking of beer, wine, and whiskey, or other alcoholic beverages, results in an increase in alcoholism, crime, pauperism, and corruption in government. When legislation seeks to control and restrict the liquor business, it is a contradiction and an inconsistency to permit liquor to be advertised. Because the main purpose of liquor advertising is to increase consumption, such advertising is therefore against the public interest. When magazines and radio and television stations take cover under the cloak of legality to justify their acceptance of liquor advertising, they are doing it for the sake of financial revenue, not to meet public need.

2. Television puts an unwanted bar room in every home. It is difficult for parents to prevent such advertising from reaching their children. Many of the beer commercials are included between programs which appeal to children. Some of the programs are sponsored by breweries and wineries. Some of the commercials use young people. Catchy tunes, songs, and jingles are apparently used to appeal to children. How can parents who object to such advertising protect their homes without getting rid of the television set itself? That is a question which many Christian people, who do not understand why such advertising is permitted, are trying to answer.

One father testified: "I have in my home a little five-year-old daughter. This little girl knows all the jingles of the beer and wine commercials. Constant repetition on radio and television has drilled them into her mind. She knew them before she knew the nursery rhymes... We are trying to teach our children to be total abstainers. Yet here is our little daughter with ideas about beer and wine already implanted in her mind and she hasn't reached school age."

3. Liquor advertising contributes to juvenile delinquency. It is generally acknowledged that drinking is a big factor in juvenile delinquency. At a hearing of the Senate subcommittee in San Francisco, witnesses affirmed that drinking by juveniles is the big problem in controlling delinquency. One witness complained that many parents think nothing of letting their children have a sip of wine or beer in the homes. He assailed the brewers and distillers because they tempt youngsters with foamy television commercials praising the delights of beer and plaster every fifth billboard with beautiful women drinking something alcoholic.

The Saturday Evening Post in a feature article declared: "Widespread teen-age drinking is a factor in juvenile delinquency that is little mentioned and often overlooked. Its cost to the nation may be difficult to estimate accurately either in dollars and cents or in broken lives, but it is there, nevertheless in staggering proportions. It shows up ultimately not only as chronic alcoholism or drunken driving but also as part of the nation's bill for vandalism and theft. One witness... testified that a significant number of teen-age mothers of illegitimate children interviewed reported that they had been under the influence of liquor when they had engaged in illicit sexual intercourse."

If drinking is responsible for much of the delinquency in America today, liquor advertising is a contributing factor. Patrick says: "Liquor advertising is one of the most important factors which are working to increase and strengthen social approval of drinking."

4. Liquor advertising is deceptive, misleading, and dishonest. "Much of the advertising of alcoholic beverages is based on unsupported claims expressed in su-

Questions Answered by The Editor

Dr. Rice, how do you seek God's guidance?

ANSWER: 1. First I seek to find any Scripture that throws light on the immediate problem. In many cases, there is a Scripture that applies or a Bible example from which I may draw conclusions as to what would be proper and right. For example, in answering a letter of some critic, I am reminded in the Scripture that "a soft answer turneth away wrath" (Prov. 15:1). Once the Holy Spirit used the example of King Asa in II Chronicles 16:12, 13. On the advice of my physician, arrangements had been made to have my tonsils removed the next day. That night I read how "yet in his disease he sought not to the Lord, but to the physicians. And Asa slept with his fathers, and died..." I was deeply impressed that I should have a season of prayer about my tonsils. I postponed the tonsillectomy, went to see a fine Christian doctor who changed my diet so that I never again had tonsil trouble.

2. I seek to surrender my will to God. If I have a preference in the matter, I am likely to choose wrongly. I believe a willing heart is essential to knowing God's will. It is very difficult for a Christian young person to know God's will about marriage, for example, until one is definitely surrendered to give up the beloved if it be God's will. God does not give clear guidance to rebellious hearts.

3. I pray very definitely for guidance, usually claiming the promise of James 1:5, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not..." Within the last two weeks I have had great peace and, I believe, very clear guidance, after prayer, depending upon this promise of God.

4. I can come nearer to God's will in some particular matter by considering some great general principles to which God has already committed Himself. For example, I know that the dearest thing to God's heart is the saving of sinners. That is what Jesus came into the world for (I Tim. 1:15; Luke 19:10). That is the heart of the Great Commission. So, other things being equal, I would tend to accept an invitation with a greater chance to win souls instead of an invitation, the acceptance of which might lead to a

perilous which are designed to lead to popular association of drinking with symbols of culture, prestige and respectability." Liquor advertisements never show the after-effects of the use of alcohol. They show well dressed, attractive people in elegant or comfortable surroundings. They never show the Bowerys, the flophouses, the "Lost Week Ends," or the dead-end drinkers. As Francis T. Chambers, Jr., said, "One never saw a liquor advertisement with a well-dressed distinguished man being carried out of his club, feet foremost." Liquor advertisements are full of glamorous pictures and testimonies, but they are misleading.

5. Liquor advertising is detrimental to the moral and spiritual life of America. The president of a brewery boasted: "Over the years we have progressed from the saloon to the tavern to the home—and that's good for the industry." It is good for the industry, but what does it do to the home and to the character of its occupants?

Alcohol has a degrading, brutalizing effect upon character. Under the influence of alcohol, people yield more easily to temptations. Alcohol clouds judgment, benumbs moral sensibilities. Drinking has been the key to the moral downfall of many persons.

Upon spirituality, drinking has a more devastating effect. Isaiah observed: "Woe unto them that rise up early in the morning, (Continued on page 5)

greater offering, or more subscriptions for THE SWORD OF THE LORD, or more prestige.

5. I seek to have my mind so consecrated to God and so subject to His will that sanctified common-sense and the leadership of God's Spirit are the same. I earnestly long to so abide in Christ that what I choose will be the will of God and that what I want will be what He desires, also.

6. But the final and conclusive test must always be that, if it is the will of God, when I have decided it I will have peace and a sense of God's blessing. The Holy Spirit can let a Christian have sweet assurance that the decision made is pleasing to God. I resolutely try never to proceed with any plan, however logical it may appear to be, unless God gives peace of mind in the matter. This, I believe, involves the definite personal leadership of the Holy Spirit.

How do you explain the giants in the Bible?

ANSWER: I believe that the vigor and extra strength that mankind had before the centuries of sin showed itself in two ways. First, people lived longer than they do now. The ages of man before the flood and shortly after indicate that there was far greater inherent strength and health in people than there is now. I believe that sin has caused a degeneration of strength in the whole human race. It is true that now medicine has reached a stage where we can save a lot of people who would otherwise die of disease, but it does not necessarily strengthen people's constitutions. Another way that this enormous strength, inherent in the race in those early years after creation, is shown is in the fact that some men grew to giant stature.

Is it wrong to sign pledges?

ANSWER: I do not think it wrong to pledge unless one pledges contrary to his conscience. A pledge is not an oath. I think the Scriptures you give do not refer to pledges. Matthew 5:33 and 34 and James 5:12 refer to oaths. One can promise to pay at a certain time what he owes, or can promise to meet a friend for dinner, or can promise his wife he will have the money she needs tomorrow, God willing, without taking an oath.

Proverbs 27:1 means no one should boast about tomorrow. And always, whatever we do, we should say, "God willing," or should mean that. We should undertake to do what we think we ought to do, but always with the understanding that we depend upon God for His help and that all we undertake to do is conditioned by that.

Now it may be that there is pressure on you to sign a pledge of so much per week for the church and it may be that the Holy Spirit seems to rebuke that in your heart. I personally feel that generally the best way is for Christians to give tithes and free-will offerings besides. I sometimes ask the members of my church how much they can give to a certain cause within a week or so, but I feel we must leave room for the Holy Spirit to lead in the long run, and I do not try to tie people up for pledges—so much per Sunday or so much per year, to the work of the church.

When are our names written in the Lamb's book of life?

ANSWER: I believe that "the book of life" is a figure of speech, usually referring in the Bible to those whom God knows will trust Him and be saved. Since God knew ahead of time who would trust Him and be saved, their names are written in the book of life from the foundation of the world.

Since this is a figure of speech, the figure may be used slightly different sometimes. For example, in Revelation 22:19, "the book of life" seems to mean that a part of salvation is offered to everybody, and that God has prepared Heaven for everybody, but that their part in this plan of God, their part of salvation, their part of the heavenly city, is taken out if they do not trust Christ as Saviour and hence do not believe the Bible and accept the Saviour of the Bible.

Usually, however, the term "the book of life" in the Bible seems to refer to those whom God knew ahead of time would be saved.



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JUNGLE DOCTOR

by Paul White

Looks for Trouble

CHAPTER IX

M'Bangho

Hezeroni and I crouched behind a great granite boulder. We were invisible where we sat in the shadow. Before us, a couple of hundred yards away, in the clear light of the late African afternoon, with a faint wind bringing us the sound, we watched M'bovu, the Chief, with his tribal elders, and his son, make a peace offering to the ancestors of the tribe. There was a constant singing and chanting. The words came clearly. "Oh, Great One, let thy children dwell in the shadow of peace, and let them sleep in the shadow of peace."

Over and over again it rang out, and then suddenly, starkly, came silence. The Chief himself carried a gourd.

"Yah," said Hezeroni, "Bwana, in that gourd is beer. He will pour it over the resting-place of the great ones. Watch, Bwana, and see his son. He drives forward the black cow, and the black sheep. See, they stand before the grave of his ancestors. See, M'bovu kills the cow!"

With the swift movement of a sharp knife, M'bovu cut the throat of the black cow and the knife was passed to his son who drew back as his father motioned to him to do a similar thing to the sheep.

N'goma suddenly leapt forward, knocking the knife from the boy's hand and crying "ig-wingwili."

This I knew referred to a sort of caterpillar.

"Yoh," breathed Hezeroni, "that is the messenger of the ancestors appearing there! It shows their ill will to M'bangho."

The boy hung back and clearly came the words of M'bovu:

"The ancestors have anger in your presence."

The boy was pushed aside and the Chief himself slaughtered the black sheep. A deal of butchery went on which I regarded as neither skilled nor elegant. Portions of the anatomy of both cow and sheep were thrown on the grave of the ancestors. Over all of this further beer was poured.

"Yah," said Hezeroni, "that is the task of the Chief's son, but see, Bwana. His father has anger towards him. He does it himself. Yah, there will be trouble in store for Simba's friend, M'bangho. See, Bwana, how the youths of the village look at him with suspicion. They will expect the anger of the gods to be upon him. Heh, he is the one who will be Chief when his father dies. His father hates him

but no other living boy has been born into his house." Hezeroni pointed with his chin, "See, Bwana, they cut pieces of meat and throw them to the north, to the south, to the east, and the west, and above and below, that there may be no place where the ancestors are not provided with food, and heh, Bwana, see..."

The Chief took from a man behind him a branch of thornbush. This he put over the offering in a tense silence. Again he uttered the words:

"Great Ones, let thy children dwell in the shadow of peace. Grant this, O Mazengo, my great grandfather. Grant this, O Mesomayya, my father's father. Grant this, O Malonda, my father."

The drums throbbed, and the



people suddenly let out a trill of rejoicing. A fire was lighted in a deep trench. The meat was cut up and a feast was prepared. Women came with gourds and kerosene tins full of beer. The people crowded round to dance. It was noticeable that the Chief's son walked downcast towards his father's hut, the people standing away as he walked.

"Yah," said Hezeroni, "see him, Bwana, he has great shame. If anything happens to him, without doubt, they will say it is the anger of the ancestors." He shrugged his shoulders.

We looked down and saw people moving across towards the witch-doctor's house which was even closer to us. Hezeroni drew me back closer to the rock.

"Bwana, we still cannot be seen. Heh, this is the place where our eyes and ears can be opened

and our bodies melt into the stones beside us, even as does *sungula*, the rock rabbit, and *lwivi*, the chameleon. Heh, Bwana, see, they go to the house of M'bovu."

I started forward. "Look, Hezeroni!"

His hand was on my shoulder. "Bwana, do not move like that. Keep quiet. We must not be seen."

"But look," I said, "there is a snake! It moves toward the doorway of the house of the *muganga*. Heh, surely they will kill it."

"Uh, uh," said Hezeroni shaking his head, "Bwana, watch. This is a thing that no one from your country is likely ever to see again. See, they have noticed it! Heh, watch N'goma, Bwana."

The old man, with incredible speed, moved into the house and came back with a long paddle-like affair that native women use for stirring the porridge. In his hand was a gourd containing native butter. Another African had come before the house. He moved to and fro with a wierd swaying movement on the ball of his foot, playing an *ilimba*. The sound of it came vaguely up to us.

The snake swayed to and fro as though calmed by the music. It did not strike or move as the *muganga* spread native butter in thick, greasy drops over its back. Then in a sing-song voice he greeted it:

"Mbukuwa," and in the native language, "We know, Great One, that you are a god come to visit us."

"Kah, Hezeroni," I whispered, "will not the snake suddenly strike at them?"

I clutched at my bag, which contained the various medicines that I had with me, feeling that any moment I would be called into action.

"Ng'o, ng'o, Bwana," said Hezeroni, "that snake is not fierce. If you treat it gently and play it music all is well, but if you do not treat it well, Bwana, uh, uh, it can be *kali sani*—very fierce. See, Bwana, they hasten to kill a black lamb!"

Once again I saw a piece of rough butchery performed, the skin literally torn off the lamb. N'goma came close to the snake. He covered it with the lambskin. The *ilimba* player brought more and more out of his instrument, his thumb moving rapidly over the umbrella-rimmed keys. The singing of the people grew louder and louder. The sun was setting in a brilliant colour over the hill. There was a shout of triumph from M'bovu and those around him in the dance.

"Heh," they cried, "the gods have come! Has not *nzoka*—the snake god—visited us, and taken our sacrifices?"

"Heh," grunted Hezeroni in deep disgust as we crept down the side of the sloping granite. "It is a thing of small wisdom to have confidence in a snake, and to take notice of the actions of a caterpillar."

In the half light of dusk we crept along the dangerous path through thornbush, and found our way into the river-bed, walking along the dry sand. Suddenly, behind us and very near, came the erie cry of a hyena. Hezeroni gripped his spear tightly.

"Yah, Bwana, heh, it is a noise of no joy that *mbisi* makes. Let us move with speed."

We came out of the river-bed and in the darkness came on to the usual path. As we made our way back up the hill, we could see the lights of the hospital, friendly, beckoning.

"Heh," said Hezeroni, "it is good to look up at those lights, Bwana, and know that they mean home."

Against the night sky I could see my companion nodding his head, while in the background came strongly on the evening breeze the rhythm of the drums.

Suddenly out of the deep shadow a shaggy head appeared and two long arms came out at Hezeroni. He drew back his spear. I grabbed his arm as a deep voice said:

"Heh, it is only I, N'yani, the monkey."

(To be continued)

(Reprinted by permission of the author from the book, JUNGLE DOCTOR LOOKS FOR TROUBLE, published in the U. S. by Wm. B. Eerdmans Publishing Co. Price, \$1.50, plus 15c postage and handling. Order from Sword of the Lord, 214 West Wesley St., Wheaton, Illinois.)

WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

(NOTE: We are happy to publish honest reports of blessed revivals from trustworthy evangelists and churches. However, if you send us your report for publication, PLEASE give exact statistics, as far as possible, concerning conversions, rededications additions, etc., or we may not print it. We especially appreciate reports from pastors and chairmen of union campaigns.)

Reports have come from two pastors of good meetings with **EVANGELIST J. OSCAR WELLS** of Bethany, Oklahoma. Pastor Richard A. Williams of the Homestead Road Baptist Church in Houston, Texas, reports 25 conversions, 8 additions to the church, and 16 rededications during the meeting held at his church. One elderly man who had attended the services of the church for years, but had never been saved, gave his heart to Christ during the meetings. Brother Wells was also with Rev. Alfred Thornton in the Independent Baptist Church in Jefferson City, Missouri, May 12-18. During the meeting in this young church with less than forty members there were 5 first-time decisions for Christ, 8 additions to the church, and some other decisions such as rededications. Folks in the church were so encouraged during the meeting that they voted to launch a building program. Brother Thornton recommends Brother Wells as having all the qualities of a good evangelist. Mr. Henry Lippert of Clinton, Illinois, was song leader during this meeting and the pastor says he did a wonderful job and endeared himself to everybody.

HYMAN APPELMAN, Box 8484, Kansas City 14, Missouri, wrote us the following letter: "Here is what has been happening in New England thus far. In Concord, New Hampshire, in the First Baptist Church in a one-week meeting, there were 285 total decisions for Christ. In a city-wide two-week meeting in Quincy, Massachusetts, there were 973 decisions for Christ, 815 of them either on profession of faith, or for church membership. In Rochester, New Hampshire, there were 989 decisions for Christ, with 851 of them, either on profession of faith or for church membership. In Waterville, Maine, there were 500 actual professions and scores of other decisions. Through the first of June including Worcester, Massachusetts, there have been more than 3,500 recorded decisions."

EVANGELIST FRANK HAPPELL, 47 Pinevale Avenue, Reading, Massachusetts, recently finished a very successful campaign in Pembroke, New Brunswick,

Canada. The Lord blessed with 35 first-time decisions and a real spirit of revival in this church where Rev. Fred Simms is the pastor.

EVANGELIST PAUL LEVIN of Carlock, Illinois, together with blind singer Bob Findley held an evangelistic series at the First Baptist Church of Allegan, Michigan, where Rev. Clair Saliers is pastor. The average nightly attendance ran in the neighborhood of 300. The people appreciated the happy musical program and nearly 70 souls stepped out during the invitation in the eight-day campaign—over half of whom were first-time decisions for Christ.

Rev. Allen G. Oyer, pastor of the West Mifflin Community Church in Dravosburg, Pennsylvania, reports a blessed meeting with **EVANGELIST JACK VAN IMPE** of Pontiac, Michigan. The services marked the sixth anniversary of the church and there were 18 decisions for salvation, and more than 30 decisions for consecration. The pastor reports that there have been a number of other decisions since the meeting as a direct result of the revival.

Pastor Available

A returning Baptist missionary, age 37, is available for a pastorate beginning August 1. Rev. Leo M. Rueggeger is a graduate of Prairie Bible Institute and has had two years on the mission field in Canada. He fully subscribes to the doctrinal position and principles of THE SWORD OF THE LORD. Brother Rueggeger has had experience in church organization, radio work, music direction, Bible camp organization and regular pastoral duties.

He has a family of three children to care for, the youngest of which is twelve. Anyone interested should contact Rev. Leo Rueggeger, Montrose, Michigan. His field address is Canadian Sunday School Mission, Heath, Alberta, Canada.

Please mention THE SWORD OF THE LORD when answering advertisements.

Jesus, I My Cross Have Taken

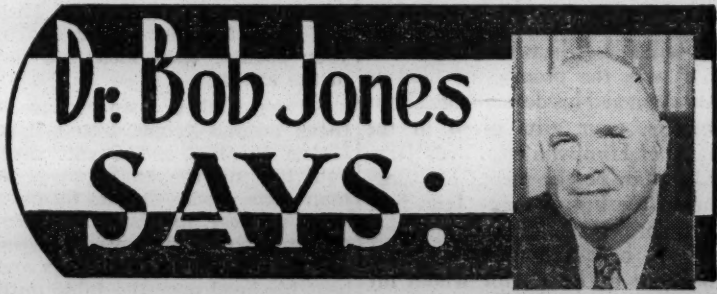
Jesus, I my cross have taken,
All to leave, and follow Thee;
Destitute, despised, forsaken,
Thou from hence my all shalt be:
Perish ev'ry fond ambition,
All I've sought, and hoped, or known;
Yet how rich is my condition,
God and Heaven are still my own.

Let the world despise and leave me,
They have left my Saviour, too;
Human hearts and looks deceive me,
Thou art not, like man, untrue;
And while Thou shalt smile upon me,
God of wisdom, love, and might,
Foes may hate, and friends may shun me,
Show Thy face and all is bright.

May my trouble and distress me,
Twill but drive me to Thy breast;
Life with trials hard may press me,
Heaven will bring me sweeter rest.
O 'tis not in grief to harm me,
While Thy love is left to me;
O 'twere not in joy to charm me,
Were that joy unmixed with Thee.

Go then, earthly fame and treasure!
Come disaster, scorn, and pain!
In Thy service, pain is pleasure;
With Thy favor, loss is gain.
I have called Thee, Abba, Father;
I have stayed my heart on Thee:
Storms may howl, and clouds may gather,
All must work for good to me.

—Henry F. Lyte, 1824



I quote from a letter from a very useful minister of the Gospel who is also a teacher in an outstanding Christian school: "The teaching that you gave me not to necessarily take the well-beaten path of custom and tradition but, if need be, to blaze a new trail for Christ, has helped me many times. The uncompromising yet sweet spirit of the institution has been a constant source of inspiration to me." We can say frankly that we have never had as many wonderful letters from our former students as we have had in recent months. Our Bob Jones University former students are scattered around the world. We believe that God brought Bob Jones University into existence and trained it for this day when a Satanic effort is being made to wipe out the line of demarcation between those who believe the Bible is the Word of God and those who believe the Bible just contains or may con-

tain the Word of God. By the grace of God, we are going to keep fighting this battle, and we want you to help us.

First: You can pray for the University more fervently than ever before. Second: You can invest some of the Lord's money in the work here. Remember, we are planning in a few months to spend about \$300,000 for construction. Ask the Lord how much He would like to have you invest in this. Third: As of this date we are holding more reservations for the fall than we were this time last year, but you can help us by turning select young people here. We need young people who can be trained for red-blooded, Christian leadership in various walks of life. Please let us hear from you. Thank you, and God bless you.

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Biola Graduates Over Hundred

More than one hundred students graduated from the four schools of the Bible Institute of Los Angeles, Inc., according to an announcement made by Dr. Samuel H. Sutherland, president of the fifty-year-old training organization. "We are thankful that in this, our Jubilee year," the president declared, "that so many more of our Christian youth can be prepared for ministry around the world."

Three main services highlighted BIOLA'S graduation activities during the first three days of June. All the meetings convened in the auditorium of the Church of the Open Door, in Los Angeles. June 1 Dr. Lloyd T. Anderson, pastor of Bethany Baptist Church, West Covina, California, brought the baccalaureate address. Dr. Louis T. Talbot, chancellor, personally narrated a missionary motion picture which he filmed on one of his recent foreign surveys. Dr. Sutherland presided. Dr. Merv Rosell was the commencement speaker.

Following the graduation exercises, the 700 young people who attended BIOLA'S schools this year returned to their homes in various parts of the country.

"I FOUND MY MESSIAH"

So exclaimed a young Jewish soldier returning to his home and business after the war. A simple tract, "What Is a Christian?" presented in the proper way was instrumental in introducing him to the Gospel. An intensive mental and spiritual struggle followed resulting in a glorious climax of triumph that brought this glad cry to his lips.

Multiply Such Victories

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. *Romans 1:16*

The Jew you pass on the street may be looking for the true Messiah with a heavy, hungry heart. Six million such are walking up and down in America today . . . unsaved, burdened with prejudice, seeking they know not what. Let us be your hands and feet in carrying out this commission to the lost sheep of the House of Israel. We have the missionaries, the equipment, the experience, and the training.

"I will bless them that bless thee . . ." was the promise of God to Abraham and his descendants. Your prayers, your gifts given in the name of Him who wept over Jerusalem can be the means of bringing to the lips of many Jews here and abroad the glad, resounding cry, "I have found my Messiah, the hope of Israel, for whom my heart has yearned."

The time is short (James 5:8)
The need is great (John 4:35)
The responsibility is yours (Matt. 25:45)

We pray you may be led to have fellowship with us in this worldwide work, blessed of God for more than sixty years.

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Midwestern Baptist Seminary Graduates Eight in Second Class

Dr. Tom Malone, founder of the Midwestern Baptist Seminary, and Mrs. Malone, head of the musical department, led the procession of the second graduating class on Sunday, June 1, at the Emmanuel Baptist Church in Pontiac, Michigan. Eight students were graduated with four receiving the Bachelor of Religious Education degree and four receiving the Bachelor of Bible degree. Four of the thirteen graduates of the

Certainties in Life

John Newton, on being asked his opinion on some subject, replied, "When I was young I was sure of many things; there are only two things of which I am sure now: one is, that I am a miserable sinner; and the other, that Jesus Christ is an all-sufficient Saviour."

first graduating class were present and gave inspiring testimonies of how Midwestern Baptist Seminary had equipped them with the academic training and the evangelistic fervor they needed to build a New Testament church.

Drink—The Damning Sin of America

(Continued from page 1)

Gathagan. The infant was killed when a motorcycle occupied by three riders, including the victim, collided with a car driven by Hunter. Hunter was instructed by Judge Newell to refrain from the use of alcohol and not to drive at all during the probation." The defendant was found guilty of both charges. A very severe sentence for killing a little child!

Yet in our city a girl 16 years of age was sentenced to two years in Raiford prison for passing a bad check in a liquor store. The man who sold her the liquor asked no questions about her age, yet he was permitted to go free to sell his hellish stuff to wreck more girls while she went to the pen.

A man shot down another man in cold blood in the street of this city and I personally talked to this man and he said he was drinking and could not remember anything about it. Yet he was permitted to go free. Strong drink is the damning sin of America because it is a murderer.

Liquor Leads to Crime and Debauchery

It is a damning sin because it robs girls of their virtue and sends them out into a life of shame. One day I visited with a girl seventeen years old. She would soon become an unwed mother. With the tears streaming down her face she said, "It happened one night after we had been drinking." Because of liquor a young girl's life was ruined. A child would be born into the world without a father. He would forever bear the stigma of being an illegitimate child. Oh, I know the law says that they can not sell to a minor, but very few saloonkeepers pay any attention to the law. What do they care if your girl becomes a prostitute, your boy a murderer. All they are after is money. They will take the last dollar out of your pocket, then kick you out into the street.

Strong drink is a sin because it turns normal people into beasts. Listen to this, and I can show you the newspaper clipping. A man came home drunk, threw a glass of beer in his wife's face, then took his little boy out of the crib, lifted him up by his legs and beat his head over the table until he was dead. Anyone that will sell the stuff, vote for it, or is for it in any way ought to go to Hell, and I would like to fire the furnace while you are there. It is a damning sin because it turns men into brutes.

This story is on the front page of Saturday's *Miami Herald*: "Mother, 70, Pounded to Death by Her Son." This son told police that he beat his mother to death because she nagged him about his drinking. Police said they had never seen a more brutal crime. They found her battered almost beyond recognition among the shambles of wrecked furniture in the small home. Her son had made a round of the bars Thursday night. When he got home about midnight he and his mother argued over his drinking. Then he did not remember any more. I want you to see this picture, Mr. Liquor Dealer, Mr. Moderate Drinker, you pussy-footing, fence-straddling preachers: an old woman beat to death by her son who was

so drunk that he did not know what he was doing.

Drinking Not a Disease but a Sin

Some old whisky-voting church member will say it is a disease. We are building a hospital and we'll send all the alcoholics there and cure them. To try and cure a person of the drink habit as long as we permit places to stay open that sell the stuff that made him that way is just about as sensible as giving your wife a dose of poison, then taking her to the hospital and paying her doctor bill. In the first place, let me say that drink is not a disease. That is propaganda put out by liquor dealers and swallowed by a lot of gullible, so-called Christians.

Hear me, if it is a disease, it is the only disease that is contracted by an act of the will. It is the only disease that requires license to propagate it. It is the only disease that is bottled and sold. It is the only disease that requires a half-million outlets to spread it. It is the only disease that produces a revenue for the government. It is the only disease that provokes crime. It is the only disease that is habit-forming. It is the only disease that is spread by advertising. It is the only disease without a germ or virus cause, and for which there is no human corrective medicine. It is the only disease that debars the soul from Heaven. The whole truth of the matter is, drinking is not a disease, it is a sin—a sin that will send the soul to Hell.

Liquor Curses Helpless Little Children

Strong drink is the damning sin of America because of what it does to little children. I read in Saturday morning's *Post-Times* of a woman in Miami who went into a bar with her baby, three weeks old. She told the bartender that she did not want the baby, so he introduced her to some people who offered her one hundred dollars for the baby. The baby is now in the hands of the authorities.

I could tell you true stories of little children beaten almost to death by drunken parents. I could tell you of a little girl whose father would come home drunk and punish her by sticking a lighted cigarette to her naked body. I could tell you about little children being abandoned on the streets by their parents. I challenge you, Mr. Whisky Dealer, go to any children's home, find out why these children were thrown on the mercy of the world. The answer will be that from 75% to 90% of these children came from a home broken by drink. This can also be proved by going to the courthouse and getting the records. I tell you that if you have any self-respect, if you have one ounce of goodness left in you, you will get out of a business that gets its money by turning little children out on the mercy of the world.

You say, But we pay taxes. But how many thousands of dollars will it cost the taxpayers of this state to take a little child and feed and clothe him until he is old enough to make his own way? The truth of the matter is that

for every dollar paid in by the liquor traffic we spend seven dollars to take care of little orphans left in its wake. Anything that will take away from a child its right to a happy home is a damning sin and ought to be abolished.

All bartenders, liquor dealers, moderate drinkers, whisky-voting church members will stand at the judgment bar of God some day and there they will hear the cries of little children whose lives were ruined because of their hellish business.

Out yonder in the West a preacher sat at his breakfast table one morning. The doorbell rang; he answered it. There stood a little boy twelve years of age. He said, "Will you come up to the jail and talk and pray with Daddy; he killed my mother. He was good and kind when he was not drinking. Whisky did it. I sell newspapers to help support my three sisters. And will you come home with us when they bring him back? The governor says we can have his body after he is dead." This preacher hurried to the jail and there he prayed with the man. He had no knowledge of what he had done. The daddy looked into the face of the preacher and said, "I don't blame the law, but it breaks my heart to think of my children left alone in the world. Whisky did it."

The preacher was there when the undertaker carried out the pine coffin. They led the little boy up to the coffin, he leaned over and kissed his father and sobbed, and he turned to his sisters and said, "Come kiss Daddy's cheeks before they grow cold." And the little hungry, ragged, whisky orphans hurried to the coffin and kissed their father for the last time. I tell you, I would be unfaithful to my calling if I did not raise my voice against a business that traffics in the souls of little children.

Liquor Pays Pennies in Taxes for Dollars of Ruin Cost

Again let me say to you who believe that the liquor traffic must be tolerated because of the taxes it brings in, there is not enough money in the world to pay for the life of one little girl or boy. But if you are so low-down that you would deal in souls to gain wealth, then there is nobody on God's green earth who can compare with you for meanness.

I stood one day beside the coffin of a mother who was struck down in this city by a drunken driver. I preached her funeral. I saw that father as he lifted the little boy up to look in the face of his mother for the last time. I wish the man that sold the boy the liquor that addled his brain and made him run up in the yard and kill an innocent mother and wife, I wish he could have been

(Continued on page 6)

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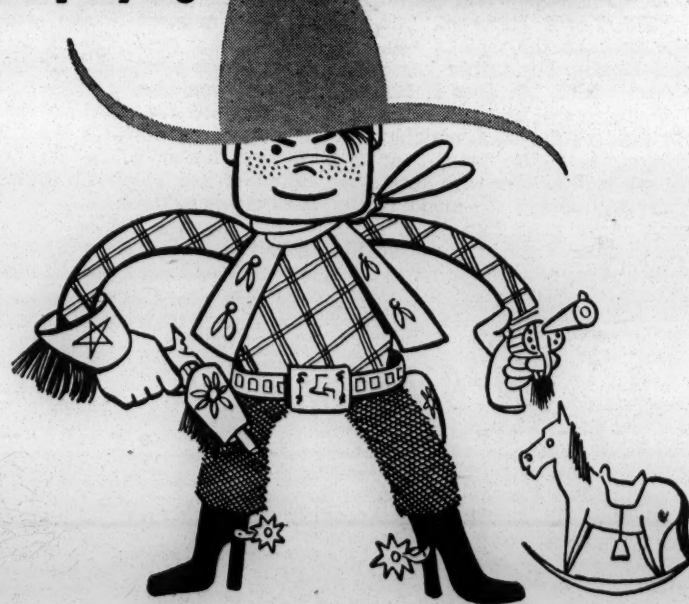
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Why Prayer Is Not Answered

(Continued from page 1)

way I shall ever teach him some things.

Why is it God keeps the answer from us? Something is the matter in much of our prayer today, or we should hear more from it. If I send a telegram or a cable from here to my church in Atlanta asking them an important question, and get no answer, I take it for granted that something has gone wrong, or the means of communication have broken down. There is SPIRITUAL PARALYSIS.

Why, then, is our prayer not more effective?

1. Sin Harbored in the Heart

Perhaps in praying, *sin is consciously harbored* in our hearts. David says: "If I regard iniquity in my heart, the Lord will not hear me." That is to say, if I am holding on to anything that is wrong, my prayer cannot be heard. When I say that, I do not mean some big sin like lying, murder, stealing, or drunkenness. If I am holding on to *anything* that is contrary to the will of God in my life, I might just as well stop praying, and never make another prayer under the sun—never.

Some years ago a man was walking down the streets of New York on a very warm day, and was seen to fall. When he was examined at the hospital it was thought that he had a tumor in his brain, because he was quite paralyzed. However, a surgical operation was performed, and it was found that a small splinter bone not much larger than a pin had caused the paralysis. For years it had been teasing the nerve centers and producing chronic congestion of the brain. The bone was removed, and in three months the man was as well as if nothing had happened.

As I look upon the church of Jesus Christ today—as I look on individual lives and compare them with what they might be—I am free to say my candid judgment is that we are in a state of paralysis. The church of Jesus Christ is paralyzed. There is no doubt about that. It is alive; it is not dead; but it is simply paralyzed. It has lost its strength, its vigor. It is Samson with his head in the lap of Delilah. It wants to do, it tries to do, it *does* something; but oh, it doesn't begin to touch the hem of the garment of possibility! Paralyzed! I feel it as I go out to battle with the sins of the world. Look at the drink traffic. Instead of its growing weaker, it is growing more powerful, and we are as weaklings by the side of this giant.

We may just as well acknowledge the fact that there is something wrong somewhere. If God is "the same yesterday, today, and forever," if the God of Elijah is still in existence, what is the matter? I verily believe that one of the fundamental reasons for the paralyzed state of the church lies in the fact that she is harboring that which she knows to be

contrary to the will of God.

Maybe it is harboring it in its own fellowship. Here is a man who contributes largely to the expenses of a church, but he is known in the community as unworthy of the fellowship of Jesus Christ. To get rid of that man would be to lose his influence and his money, so we hold on to his money and to him; and God gives us only what money can buy, and withdraws from us the right arm of His power.

2. Lack of Faith Hinders

Then I believe we often do not get an answer to our prayers through our *lack of faith*. Faith is a thing we talk about freely at our religious meetings, but where is the man who actually lives by its rule? Where is the church today that really lives by faith?

I frankly admit that mine does not. Sometimes we try. Sometimes I think we approach it. Oh, for a church that would live by faith! How it would startle the world! George Muller came very near it; but there are not many like him.

What is faith? Undertaking a thing for God, the end of which you cannot see at the time you undertake it. Ninety per cent of us demand to see the end before we take the first step. At an official meeting in my own experience it was proposed to enter at once upon the contract for a new church which must be built.

A businessman said: "I will never agree to it until I see where all the money is coming from."

I replied: "That is splendid business, as the world counts it, but it is very poor religion!"

I believe in having religion and business together, but I do not believe in businessmen coming to the church with one standard when God has already given us another.

"Whatsoever is not of faith is sin." In the name of all that is just, I insist that if we run the church by business and not by faith, we should stop singing: "Faith has the victory," and say: "Business has the victory."

If we are going to walk by faith, let us shut the mouth of the man who is eternally saying: "I cannot do it until I see where the money is coming from."

Sometimes when deacons come to me with long faces because we have dropped behind, I feel like saying: "Brethren, the God that gave us the church and all the other things—cannot you trust Him for two months' salary for the parson?" Oh, it is so ridiculous. These are the things that hinder us in talking to God. We are so babylike. God cannot talk baby talk to us. I believe that today He is seeking for the people who will take Him at His word—and then He will speak.

3. Prayer Blocked by Lack of Surrender

We fail to get answers to prayer, too, because of the *lack of surrender* to the will of God. The

one thing we hesitate to do is usually the thing God wants us to do. The average man would rather die than give up his rights, or what he claims to be his rights. We should remember that every right carries with it another—the right to surrender a right for somebody else's sake.

At the Niagara Falls a man who was coming down the river found his boat was in danger of being hurled down the rapids. With mighty strength he pulled his boat to a little island and got hold of a willow limb. He stepped one foot on the rocks; his boat went over the precipice to destruction. As he looked up he saw a sign, "No trespassing allowed here." He said: "I don't propose to go back yonder!" and started across the land. The owner of this little island met him with a huge bulldog, which went for the man and tore him up badly, and then he was taken before the court for trespass. The decision of the court was: The owner had a right to post his land and to defend it, and to set the dog on the man. But he had another right—the right to surrender his right for that man's life. Because he did not do so, he would be fined so many hundred dollars, or be sent to prison for six months. I sug-

gest that man went out of the dog business before another year was over! There is a great secret underlying this, and A GREAT PRINCIPLE.

Until a Christian man gets to the place where he is willing to surrender even what he has a right to have, he will never know how to enjoy a perfect talk with God. Sometimes I am afraid our self-denial is a kind of Pharisaism. We say we are willing to work with Christ, to sleep with Him out in the cold, to hunger with Him, to suffer with Him. I believe there are men and women amongst us today by the thousand who would actually die for Christ, should need arise. I do not believe the day of martyrs is past. I believe that if there were the same opportunity of testing men as in those days, we could write many volumes like *Fox's Book of Martyrs*.

But, granted that we would be perfectly willing to die before we would surrender principle, or deny Christ—are we equally willing to *live* for Him? It takes a great deal more grace to do that.

There is a sort of heroism in blood. Something gets into a man's nerves when his principle is antagonized that makes him willing to fight to the death for it.

But oh, there is no romance about plain, everyday drudgery. There is nothing the world calls heroic in that. Yet it is the most sublime heroism the angels ever looked upon.

We are at the cross. He is in Gethsemane. Before we can enjoy the power of the cross we must go by the way of the Garden. Jesus did not go to the cross until He had conquered in Gethsemane. "Not my will," said He, "but thine, be done." Oh, my brother, until we say that, and mean it, and live it, we shall never have a perfectly clear sky between us and God!

(From THE SOUL-WINNING CHURCH, by Rev. Len. G. Broughton, D.D. Published by Fleming H. Revell Company. Used by permission.)

— The End —

Liquor Ads Should . . .

(Continued from page 2)

that they may follow strong drink; . . . but they regard not the work of the Lord, neither consider the operation of his hands" [Isa. 5:11, 12]. Drinking leads people away from God, it blights spiritual vision, weakens spiritual influence, and obscures sensitiveness to holy things.

—Reprinted from "Christ for the World Messenger"

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Drink—The Damning Sin of America

(Continued from page 4)

there and seen the woman he helped to murder. I wish he could have seen the little boy who would have to go through life without a mother because of his damnable business. I tell you, my friends, strong drink is the damning sin of America because of what it does to little children.

Weak-Kneed, Soft-Soaping Christians Cannot Win Against Organized Sin

I am sure that by now many good people who are listening to me will want to know if there is anything that can be done to destroy this evil. Let me say that if anything is to be done we must not be afraid to fight. You can't

win this fight by acting like you would at a pink tea party. If we are going to fight the Devil, we must get down in the mud and not be afraid of getting our clothes soiled. The reason why the liquor traffic does not fear our churches is because our churches do nothing to disturb them. Our churches get about all the respect they deserve. When we are willing to pull off our gloves and fight this thing unto death, we will see results. The reason Billy Sunday, Sam Jones, and Mordecai Ham were successful in their fight against the liquor traffic was because they fought the Devil on his own plane. They carried the fight into the camp of the enemy. They did not compromise. They were in a fight to the death.

There is only one way to fight it and that is for all good people who are against it to unite together. What we need in this country is an organization that will fight, an organization that will expose crookedness in high places. We need men who will go out and get the evidence and make it known to the public. Such an organization can be formed.

Do you want to do something about it? Then in the name of your pure mother, in the name of your wife and children who are looking to you, in the name of all that is good and noble, I beseech you, let us band together and fight the curse. Shall we who hold in our hands the ballot, and in the ballot the destiny of womanhood, childhood, and manhood—shall we refuse to rally to the cause of our children? I want every man, regardless of race or color, to write me or call me and say, Preacher,

you can count on me to help with this fight. By the mercy of God I call on every decent man and woman to fight against these saloons that spue out husbands and fathers and send them home brutish, devilish, stinking, bleary-eyed to murder their children.

The Moderate Drinker as Guilty as the Drunkard

Before I close this message let me say a word to you who say that it is all right to drink as long as you drink in a moderate way, to you who can see no wrong in having liquor in your house. Some months ago a fatal accident, involving the lives of four young people, took place on one of the nation's highways. The evidence of the cause was found in the broken whisky bottle among the mangled forms of the four victims. The father of one of the girls, in frenzied anguish about the untimely death of his beautiful daughter, threatened to kill the one who had sold them the liquor, but upon going to the cupboard where he kept his supply of whisky he found a note in his daughter's handwriting as follows, "Dad, we are taking some of your good liquor. I know you won't mind." By his moderate drinking he sent his daughter to Hell.

If the Bible says that no drunkard can enter Heaven, and it does,

then it stands to reason that anyone who has any part in it cannot go. If the moderate-drinking church member goes to Heaven and the drunkard to Hell, then the drunkard can stand in Hell and shake his fist and tell God He was unjust. The truth of the matter is the whisky-voting, moderate-drinking church member, the preacher whose mouth has been stopped tight by some prominent man in town, who believes in moderate drinking, or who is getting rent from some building where the stuff is sold, the preacher whose mouth has been shut tight because he puts twenty-five dollars in the collection plate, and all saloonkeepers, tavern operators, newspaper editors, television and radio stations who make money from liquor traffic—the truth of the matter is that the whole bunch should land in Hell. For my Bible teaches me that God is a just God and that sin will be punished. Be not deceived, God is not mocked, whatsoever a man soweth that shall he also reap. The reaping day is just ahead for this ungodly crowd who make their money from little starving children.

May God help these who are engaged in this business that is damning the souls of multitudes to turn to the Lord Jesus Christ before it is too late.

—The End—

"Sword Wit Sharpener"

The Daughter of the Syrophenician Woman Is Healed

Mark 7

CLEWS ACROSS

- 1 and 55 across—"... Lord, ... Son of David" (Matt. 15)
- 2 "A ... of Canaan came out." (Matt.)
- 6 "Thou art ... and doest wondrous things." (Ps. 86)
- 9 "Unto the lost ... of the house of Israel" (Matt.)
- 10 "Besought him that he would ... forth the devil"
- 11 Accumulate
- 12 "Came out ... the same coasts" (Matt.)
- 13 United Commercial Travelers (abbr.)
- 16 "Daughter ... grievously vexed with a devil" (Matt.)
- 17 "The devil is gone out of ... daughter."
- 19 "If ye have ... and doubt not" (Matt. 21)
- 20 Brought up
- 22 Established Church (abbr.)
- 24 A western continent (abbr.)
- 25 "Have mercy ... me." (Matt.)
- 27 "She said, ... Lord." (Matt.)
- 31 "Let the children first ... filled."
- 32 "Would have no man know ..."
- 33 "And to cast it ... the dogs"
- 34 Grain (abbr.)
- 35 Aluminum (abbr.)
- 36 Hermit
- 39 Ridge of sand near the surface of the water
- 40 "Came and ... at his feet"
- 41 "O taste and ... that the Lord is good." (Ps.)
- 42 Each (abbr.)
- 43 "Let my prayer come before" (Ps. 88)
- 44 To such degree
- 46 Rim
- 48 Monkey
- 49 Doctor of Entomology (abbr.)
- 51 "Righteousness and judgment

for all that ... oppressed." (Ps.)

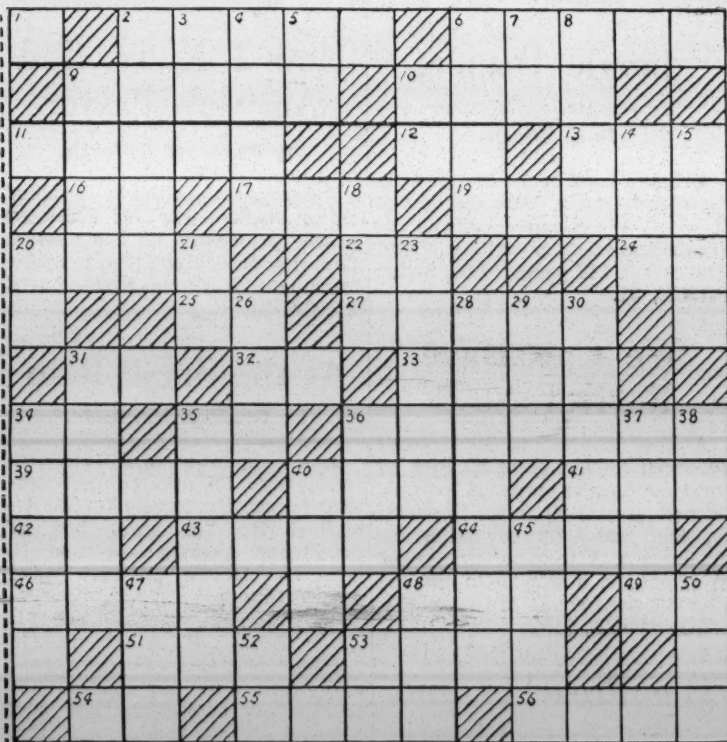
- 53 "She found the devil ... out."
- 54 "Like ... a father pitieth his children" (Ps.)
- 55 See 1 across.
- 56 Old form of "will"

CLEWS DOWN

- 2 "woman, ... young daughter had"
- 3 Over (contr.)
- 4 and 31 down—"It is not ... to take the children's ..."
- 5 Apostle (abbr.)
- 6 A barbed spear
- 7 Recording Secretary (abbr.)
- 8 Case for toilet articles
- 9 Ado
- 10 Company (abbr.)
- 14 Cents (abbr.)
- 15 "Daughter was made whole from ... very hour" (Matt.)
- 18 "... the dogs under the table eat"
- 20 "A Syrophenician ... nation"
- 21 Perform
- 23 Merciless
- 26 Nothing
- 28 "Daughter had an ... spirit"
- 29 To take leave (abbr.)
- 30 "When she was come to her ..."
- 31 See 4 down.
- 34 "The woman was a ..."
- 35 "For she crieth ... us" (Matt.)
- 36 Enclosure (Scot.), r--
- 37 "Besought him, saying, ... her away" (Matt.)
- 38 Eye (Scot.)
- 40 Not many
- 45 Scene
- 47 Fuel
- 48 French coin, s--
- 50 "... of the children's crumbs"
- 52 And (Lat.)
- 53 "For this saying ... thy way."

Deadline: July 21, 1958

PUZZLE NO. 28



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with a correct entry for
Puzzle Number 28

Missing the Way to Heaven

By Theodore H. Epp



This booklet deals with ten false roads which folks follow expecting to end up in Heaven, but which lead them to eternal damnation. Formerly published under the title *The Way to Destruction*, this Bible-based booklet deals with some of the major errors of the twentieth century which well-intentioned men and women are trusting to lead them to Heaven. As always, Mr. Epp uses many Scriptures and clear, forceful language in exposing the error of man.

This ten-lane highway of self-deception is described as: (1) Ten Commandments Lane; (2) Good Works Lane; (3) Reformation Lane; (4) Church Membership and Baptism Lane; (5) Pleasure Lane; (6) Pride Lane; (7) False Instruction Lane; (8) Excuse Lane; (9) Neglect Lane; and (10) Rejection Lane. This is an excellent booklet to put into the hands of the unconverted, especially the self-righteous and religious lost.

THE RULES

1. Fill in the empty blanks according to the clues given. Answers must be complete and correct.

2. PRINT (not write) your name and address in the blank below the puzzle. (Please include country in foreign addresses.) This coupon will serve as your address label for the envelope containing your prize. Mail to: PUZZLE EDITOR, THE SWORD OF THE LORD, Wheaton, Illinois. If you do not wish to cut up your copy of the paper, you may print (not more than three inches wide) your name and address and the answers according to the clue numbers given on a separate sheet of paper. Entries will not be returned.

3. In order for you to receive the book, *Missing the Way to Heaven*, your entry must be postmarked by midnight, July 21, 1958. If your paper arrives after the deadline date, YOU MUST place the date of arrival on the entry. Otherwise, it will be counted late. The answer to Puzzle Number 28 will

tament elsewhere. There God said, in Malachi the third chapter, "I will rebuke the devourer for your sakes ... neither shall your vine cast her fruit ... in the field ... ye shall be a delightful land, saith the Lord." God promises reward for giving to Him.

In the New Testament the same kind of a blessed sowing and reaping by Christian giving is taught in Luke 6:38, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." "Give, and it shall be given unto you."

The same thing is taught in II Corinthians 9:6. The Scripture says in Proverbs 11:24, "There is that withholdeth more than is meet, but it tendeth to poverty." But here in II Corinthians 9:6 Paul says that "he which soweth bountifully shall reap also bountifully" and he "which soweth sparingly shall reap also sparingly." The law of sowing and reaping works in Christian giving.

In Matthew 6:33 the Scripture says, "But seek ye first the kingdom of God, and his righteousness; and all these things"—these things He has just been speaking about such as raiment and food and the bodily needs—"shall be added unto you." But seek first the kingdom of God with your money, with your giving, with your attention,

appear in the August 1 issue of THE SWORD OF THE LORD.

4. Each person having a correct entry will receive a coupon along with the weekly prize. Save these coupons. They are important. At the end of the year those who have fifty coupons will receive a Scofield Bible. Those who have as many as thirty will receive a World Bible. Please remember that the coupons you have are the only record of your correct entries. It will be your responsibility to keep the coupons. In addition, note that coupons may not be exchanged with one another. The winning of a Bible is on an individual and not a group basis. Please limit all correspondence to only necessary items.

Answer to Puzzle No. 25

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T O T E S T A D O D E
O U T O F V C U E
S E R F T E L L A
S E R T H E T O M B S
E S E E P T O U
A M A N W I T H A N
A R A H E A R D
U N C L E A N E D U C E
S A O N E A R
M A U D S P I R I T
H E R D S T O N E S

Sowing and Reaping

(Continued from page 1)

with your work, and God says these things shall all be added to you. You see, it is the divine law of sowing and reaping.

In Proverbs 19:17 we are told that "he that hath pity on the poor lendeth to the Lord, and that which he hath given will he pay him again." God is a good paymaster. Thank God, if you have God on a note, you are sure safe! If God owes you money, you will sure get it! And when you give to the poor, you lend to the Lord, and that which is given He will repay, the Scripture says. So, then, you see everywhere in the Bible this good law works, the law of sowing and reaping for a Christian.

Forgive and Reap Forgiveness: The Merciful Obtain Mercy

It is that way also in the matter of a kind heart. The Scripture says for us to forgive and we shall be forgiven. In the Lord's Prayer, the Scripture teaches us to pray, "Forgive us our trespasses, as we forgive those who trespass against us," and "For if ye forgive men their trespasses, your heavenly Father will also forgive you." Then the Scripture says, "Judge not, that ye be not judged ... with what measure ye mete, it shall be measured to you again" (Matt. 7:2). Oh, how anxious we ought to be to prove fair and just and merciful when we judge others and then, thank God, He will see that we receive the same in kind. God's law of sowing and reaping works again.

In Soul Winning We Reap According to Our Sowing

This matter of sowing and reaping also works in soul winning. The Lord often speaks of it as sowing (Continued on page 7)

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Sowing and Reaping

(Continued from page 6)

and reaping. For example, in Luke chapter 8 we are told that a sower went forth to sow and the good seed is the Word of God. In Psalm 126:5, 6, we read, "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." And then in I Corinthians 15:58 we are told about this blessed matter of preaching the Gospel, that at the resurrection there will be a wonderful reaping. The Scripture says in that matter, "... forasmuch as ye know that your labour is not in vain in the Lord." We are to be abundant in our sowing and we are always to be abounding in the work of the Lord, "... forasmuch as ye know that your labour is not in vain in the Lord," that is, you will receive a reward and your sowing will bring a reaping.

Here is a plain truth, then, taught in the Bible, that in good things God gives the reaping for the sowing.

Sin Too, Always Has Its Wages

But it is also true that God rewards evil. We learn in the Garden of Eden that God said to Adam and to Eve, of the fruit of the forbidden tree, "... in the day that thou eatest thereof thou shalt surely die." In Numbers 33:23 the Lord through Moses said to the people of Israel, "But if ye will not do so, behold, ye have sinned against the Lord: and be sure your sin will find you out." The Bible says sin finds you out. You cannot get by with sin. Again, in Ezekiel the Scripture says, "The soul that sinneth, it shall die." That is saying the same as Romans 6:23, "... the wages of sin is death."

I remind you again of Galatians 6:7, 8, that "he that soweth to his flesh shall of the flesh reap corruption." So "whatsoever a man soweth, that shall he also reap." And God rewards evil and sin comes to judgment. "... It is appointed unto men once to die, but after this the judgment (Heb. 9:27). Oh, then, beware of the plain teaching of the Word of God that the wages of sin is death. People who go to Hell get their wages; people who die in their sins get their wages. Nobody has a right to complain at God when God's law of sowing and reaping works out. It works. And because of divine law, a good law, an inevitable law, a law that has the very nature of God's righteousness in it, sin cannot go unpunished, but your sins will find you out and people will reap what they sow when they go into sin.

Death the Inevitable End of Sin

Now notice the Scripture says the wages of sin is death. First of all, I would say that means physical death. That is what it meant to Adam and Eve. I know that they did not instantly die physically—that is, as far as the soul's leaving the body, but in another sense death entered into their bodies. Yes, their hair may not have turned gray that day, but something happened that day that guaranteed their hair would turn gray. Something happened that day that guaranteed their teeth would decay, that they would have

headaches, that their bones would get brittle, that meant that after awhile their arteries would harden; that meant that after while the metabolism of their bodies would slow down and that the seeds of death were in them, that they would be a prey to disease. I say, all that came. They began to die that day because of sin. And we had just as well face it. Death is passed on to all men, for that all have sinned, the Scripture says, and death is simply the wages of sin. That does not mean that God hates men; that means that sin inevitably works its evil. If we only knew in our individual lives that sin always tends toward death! That is physical death I am talking about now. We know that with individuals today it is so that sin brings death.

I was thinking today about that kidnapping of little Bobby Greenlease, the small son of the Cadillac agency man down in Kansas City, Missouri. We know that Carl Hall and Mrs. Bonnie Heady kidnapped the little boy, Bobby. They got \$300,000. It did them no good. Carl Hall spent money so lavishly and word got out. You know, you cannot hide sin any more than you can hide a great building on fire. You cannot hide leprosy. You cannot hide sin. It comes out. And so people said, "There is something queer about a man throwing money away like water"; so they traced him down. They found buried in a back yard the body of little Bobby Greenlease, who had been beaten with a fist to try to make him hush; then he had been shot through the head and had been put in a plastic bag and buried in the back yard and flowers had been planted over the body. But he was found, they were caught, and Carl Hall and Mrs. Bonnie Heady died in the gas chamber in Kansas City, Missouri, for the sin. Does anybody doubt that their sins brought death? It was the wages of sin, and it was death, in that case. How many cases come to mind like that! How many!

In my boyhood I was much impressed when I heard about a man who went into sin with another man's wife or at least proposed sin to her. No one knows how far they went, but I know that the jealous husband of that woman came and shot him down as a wicked, perverse man who would break up homes and who was beyond the sympathy of good men, and I know that a jury turned the man loose who shot him down. Everybody felt that he reaped the wages of his sin.

I knew a young man in a fine family. His mother, a widow, married a preacher, a college president. This young man was a fine athlete. He got a job in a college as coach. But that man went on in sin until finally he got venereal disease and it killed him. He was taken to the hospital but they could not save his life. Maybe if they had had the techniques and medicines they now have and the antibiotics, he could have been healed. But he could not then, and he died. In his case it was literally true, as everybody knew, that his death was the wages of sin.

Think, if you will, about that man Graham out in Denver who put dynamite with a timing device in his mother's suitcase and had them load it on a United Air Lines Plane. Over in the mountains the airplane exploded and many people were killed, his mother among them. His mother had never whipped him, she did not make him mind, but encouraged him in sin. Her sin caught up with her. Now the man has died in the electric chair. The wages of sin is death, I mean physical death.

Eternal Death in Hell Is the Natural Reaping of Sin

But it is even more so about spiritual death. Even now we know men are dead in trespasses and in sins. They do not know God. They have a hateful something in them that makes them enemies of God, and they know it. Now if they do not repent, one of these days when death comes they will enter into eternal death. So death is passed on men for their sins. Is

that surprising? It is the law of God.

When a man is found an insatiable, incorrigible criminal, nobody with any sense now thinks it is wrong to put him in a penitentiary. When a man becomes an insane man, a dangerous maniac, nobody now thinks it wrong to put him in the insane asylum. Why should anybody charge God with evil when a poor, wicked sinner is put in the madhouse of Hell, forever away from God? Sin gets the wages of sin! "... The wages of sin is death, but the gift of God is eternal life."

If you go to Hell you have nobody to blame but your own wicked continuance in sin.

"But the Gift of God Is Eternal Life Through Jesus Christ Our Lord"

Yes, those who go to Hell earn their way. They reap what they sow. They collect their proper wages. But it is not so about those who go to Heaven. They do not go to Heaven because they deserve it. They go by the free gift of God through Jesus Christ!

Let no one suppose that one can earn Heaven by good deeds. For every man, woman, and child in the world is already a sinner. He is a sinner by nature, by taint from birth. He is a sinner by choice, choosing sin instead of righteousness when he comes to know right from wrong. And every unconverted sinner is a rebellious, perverse, presumptuous sinner, going on in sin and rebellion against God, rejecting Christ's sacrifice, spurning God's offer of mercy, ignoring or insulting the Holy Spirit who calls him!

But how can such sinners, as all of us are, ever be saved? Not by our righteousness, for in God's sight we are sinners unrighteous. Not by the church for no rite or ordinance or service can make a black heart white, can make one dead in trespasses and sin alive in Christ. Hell is earned by sin. Heaven is a free gift purchased for sinners by Jesus Christ.

All who go to Hell pay their way. All who go to Heaven ride on a pass! "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

The only way to be saved is to accept salvation as a free gift from God. God loves this world of sinners. He gave His Son, the dear Lord Jesus, to die a horrible death on the cross to pay a sinner's debt. He tasted death for every man. Now a loving and merciful God, suffering over man's sin but willing to forgive sin for Christ's sake, offers salvation free. Salvation is a free gift of God. O sinner, receive this gift today!

"Lord Jesus, Please Give Me This Blessed Gift of Eternal Life Today!"

Since salvation is a gift and cannot be bought, the only way to have it is to receive it as a love gift. Christ paid for your sins and mine. Are you willing to believe that? He offers salvation. He who deserved nothing but good suffered the torments of sinners in order that we who deserve nothing but bad might receive everlasting life on His account, by His merit, by His loving gift to us!

If you will honestly turn your heart from sin, flee from the wrath of God, and will turn to Christ in the heart, then you may receive this everlasting life today! I beg you in Jesus' name, trust Him, rely upon Him, depend upon Him to forgive you and save you as He has promised to do.

If you will here and now confess to God your sinfulness, turn your heart from sin, and trust Jesus Christ for mercy and forgiveness, I beg you to first say yes to God in your heart, then sign the decision form written below, copy it in a letter, and mail it to this editor at once. Do not delay, but decide, and sign and write to claim it today!

Evangelist John R. Rice, Editor
THE SWORD OF THE LORD
214 West Wesley, Wheaton Illinois

Dear Brother Rice:

I have read your sermon on sowing and reaping in THE SWORD OF THE LORD. I realize that I am a sinner and deserve the wrath of God, but I want mercy and forgiveness. I believe that Jesus died for me and wants to save me. So here and now I give the Lord Jesus my heart, I trust Him to forgive me and save me. I here and now receive eternal life which He

offers me. I do not deserve salvation, but I trust Christ to give me freely this salvation today. I will set out to live for Him and will claim Him openly as my Saviour.

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Dr. Ryrie, who comes to Philadelphia from a position as Associate Professor of Systematic Theology at Dallas Theological Seminary, Dallas, Texas, will assume his responsibilities as president on August 1.

Dr. Ryrie was graduated with high honors by Dallas Theological Seminary in both their Th.M. and Th.D. programs, and in 1954 received his Ph.D. from the University of Edinburgh in Scotland.

Dr. Ryrie's wide experience as an educator includes the important posts at Westmont College and Dallas Theological Seminary.

Dr. Ryrie is a member of the Evangelical Theological Society, the National Association of Bible Instructors, the International Board of International Child Evangelism Fellowship and the First Baptist Church of Dallas.

He has several published books including *The Basis of Premillennial Faith*, Loizeaux Brothers, and *Neo-Orthodoxy*, Moody Press.

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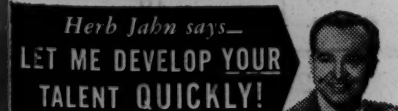


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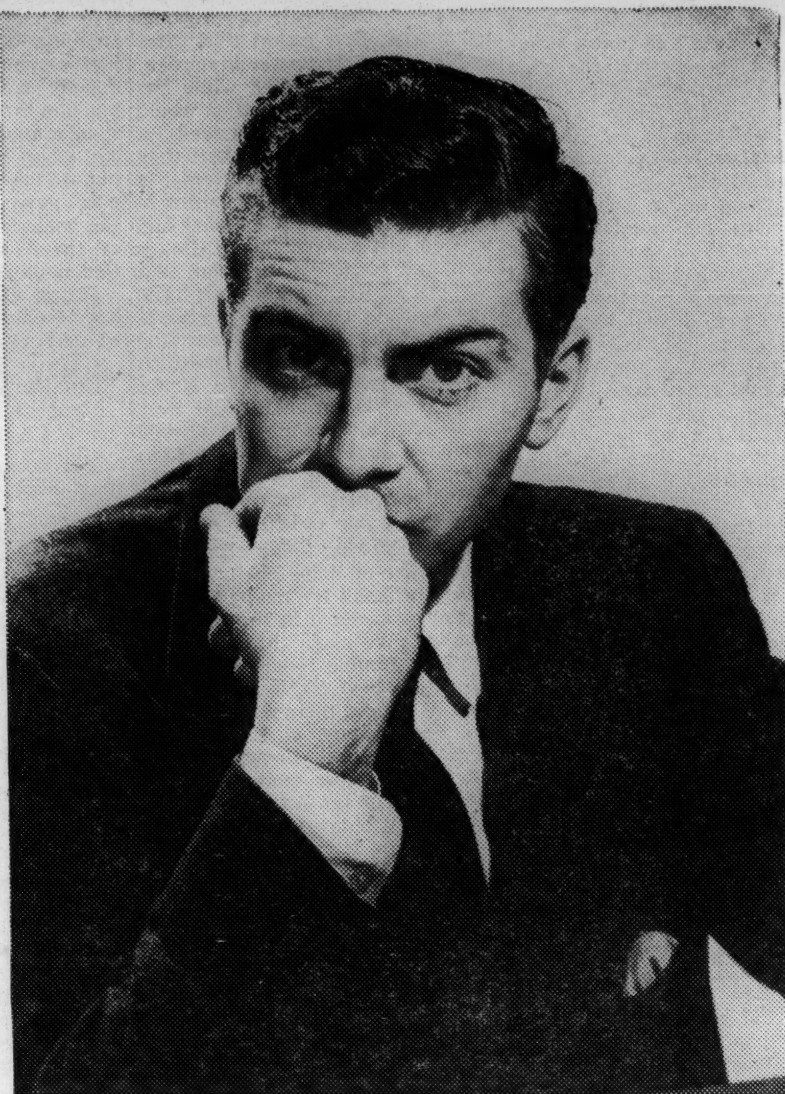
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